NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

REVIEW OF A TRACT.

TRACT, No. 267, published by the American Tract Society, is a puerile attempt to forestall public opinion, in relation to Universalism; so that those who are yet unacquainted with that doctrine, may be deterred from its examination, and induced to discard and condemn it without a hearing. To effect this object, so much desired by the dominant Partialist sects, the writer of the tract in question attempts to dogmatize his readers into the belief, that Universalism and infidelity are very nearly related—twin sisters, attired in different costume. This is not the first effort of our wily foes, to indentify our holy faith with the vain speculations of scepticism.

Though this tract is a *little* thing, in itself too trifling to provoke serious attention, yet when it is remembered that the seeds of some noxious plants owe to their lightness the facility with which they are spread, and that some small insects carry a deadly sting, it will be allowed that this diminutive reptile of a tract may do much more mischief than a larger, but less venomous creature. To prevent as far as possible its pernicious effects, this article is prepared, and submitted to the public.

All who have witnessed the manoeuvers of our modern sectarian proselytes, will have noticed, that a garrulous, story-telling spirit is imbibed by most of them, to such a degree that they follow the propensity at the expense of truth, reason and Scripture testimony. The silly legends of the dark ages were not more despicable than many of the ridiculous tales of our modern zealots. In obedience to this propensity, our redoubtable knight of the tract fraternity professes to relate the particulars of what he calls "*a strictly authentic narrative.*" The hero of his romance is one *Henry*. The writer however forgets the province of a narrator of facts, and most of his time and space are occupied in indulging his propensity for scolding; so that it is a question which spirit influenced him most, *story-telling* or *petulancy*. But we are assured that Henry "possessed from childhood an active and enterprizing mind." The first discovery made by this genius, appears to have been, "that the self-denying precepts of the Gospel forbade his pursuing that course which had been marked out for him by an unchastened ambition." His genius did not forsake him, however, but led him to the doctrine of Universal Salvation to get rid of his embarrassment—"but being convinced, upon a careful examination, that the Bible furnished no support to his new religion, he rejected the unaccommodating book as a system of *priestcraft*, and adopted the sentiments of David Hume." These are the *strides* of genius—of an "active and enterprising mind." What lofty flights! What splendid discoveries! What high attainments!

Many of our Partialist preachers have discovered, that the doctrine of endless misery is clearly supported by the Bible, but what surprises me is, that none of them can make the discovery to an intelligent Universalist. They can point out every step of this discovery to an audience whose prejudices are all in favor of that sentiment, but with one who *understands* the doctrine of Universalism, they are not willing to make the attempt. So their sermons and their tracts, are so managed, as to deceive the people into the idea that it will not do to understand Universalism—it will lead to infidelity—it *is* infidelity in disguise. We assure the reader that such insinuations are all false, deceptive and pernicious—that those who employ them are sensible of their inability to meet and successfully oppose Universalism; hence they resort to the miserable subterfuge of misrepresentation, in order to keep the truth from the public mind, thereby disguising the deformities of their man-made creeds, that multitudes may follow with them a little longer.

Nothing can be more distant from infidelity than Universalism. They have no affinity, no relation whatever to each other. Universalism, it should be remembered, does not require its votaries to abuse unbelievers, nor to attempt to terrify them into a profession of Christianity, at the expense of sincerity. We leave such vulgar measures to our neighbours, who are more accustomed to their use. Our doctrine does not allow us to withhold from them the civilities and courtesies of social life, merely because they do not believe the truth. If sceptics are sincere in their doubts, they deserve our pity for their misfortune; and our efforts to convince them of their error; and if they are wilfully ignorant, they are entitled to our forbearance, and our good examples to lead them to knowledge and righteousness. And while we deprecate the fatal tendency of infidelity, we know it is our duty to overcome evil with good; and we are very sensible that unkind treatment will only strengthen them in their hatred of the truth. But to return to Henry and the Tract.

This active, enterprising, amiable tempered young lawyer, after having embraced the sentiments of Hume, was put to the *rack* of modern revivalism, by some *pious ladies*, and the significant title of this petty tract was extorted from him—"*I am an Infidel*;" and after due process of fanatical operations, "his heart was broken," the tract says, "by the spirit of the Lord." It seems to me that this young genius, if he had read his Bible attentively, would have learned that the spirit of the Lord does not "break hearts," but, that broken hearts are healed by its influence! We are not told, however, that this broken heart was ever healed; and for aught the tract says to the contrary, poor broken-hearted Henry was left to wander, the sorry dupe of fanaticism—an occurrence which is but too common. Should Henry, in his forlorn condition, meet with this article, we beg leave to direct him to that Divine Teacher, who came to "heal the broken-hearted, and to comfort *all them* that mourn."

S. W. F.

Philadelphia.

Original.

OUR BELIEF---No. 1.

The fool hath said in his heart, There is no God. Ps. xiv, 1.

We believe in the *existence* of one Supreme over-ruling Intelligence, who is not only *called* one, but *is* one in every known meaning of the term. This belief is the *foundation* upon which our faith is predicated. Concerning all other items of belief, religionists may differ in opinion. But with respect to this important particular, there is no room for the least diversity of sentiment among those who have any just claims to any thing that deserves to be called Religion. And notwithstanding the variety of names by which the Supreme Being has been designated, and the different characters that have been ascribed to him, all acknowledge his *one-ness* and his ubiquity. Even the Trinitarian who believes that there are *three* persons in the Godhead, believes also in the being of *one* God. And the Manichean who maintains that there are two *principles* in the universe from which all things proceed, believes in the existence of *one* superintending Being, whose existence is from all eternity.

The belief in the existence of God is purely rational; and I believe that every man who is blessed with the faculties that are common to humankind, cherishes it; and that no man ever thinks of giving it up until "a vanity of appearing wiser than the rest of mankind," makes him *fool* enough to say "in his heart, There is no God." The natural reason with which we are gifted plainly teaches us that no effect can possibly exist without an adequate cause to produce it. We see effects wherever we cast our eyes. Their *proximate causes* may be seen and known. But *they* are the effects of other causes. And in tracing effects to their proper causes, we must finally arrive at the conclusion that there is one great First Cause, who is the uncreated cause of all causes! The evidences of the being of God are discernible in the things that are made. We cannot look where power is not seen. We cannot gaze where wisdom is not exhibited. "We cannot go where universal Love smiles not around." If we look above us, "The heavens declare the glory of God; and the firmament sheweth his handy work." If we look around us, "The earth, with her ten thousand tongues" "declares her Maker, God."—If we look within ourselves, we behold that we "are fearfully and wonderfully made." Surely he is a "*fool* that hath said in his heart, There is no God," and that we exist independently of a Superior Power; and he is unable to advance a single argument in support of this wild and irrational notion. He may tell us that

vegetation is caused by the rain and the sun.—But we want to know whether these powerful agents created themselves. He may tell us about animalcules springing into being in a stagnant pool, without the agency of any being. But are these insects really produced without a cause? Do not the sun, rain and atmosphere give them being? And are these causes self-existent? No! They derive their power from the *cause* of all things, God himself. "He alone can create, and he destroy."

God works by means, and puts into operation certain causes, which, under his control, produce certain effects. These secondary causes have been viewed as *first* causes; and the creation of living things has been erroneously ascribed to them. We should look, not merely at the immediate causes that are around us, but "*through nature*, up to nature's God." This would give us exalted conceptions of the Great Creator, and teach us to view every subordinate cause as being subservient in accomplishing the Divine Will. A. M.

New-London, Ct.

Original.

REV. MR. FOOTE.

Having learned that this conspicuous clergyman had commenced a series of discourses in Dr. Lansing's church for the ostensible purpose of "getting up a revival," I attended his meeting on the evening of Saturday the 10th instant. I expected to hear from this man, who has figured so largely in the "New Measure" schemes, something convincing and sound; to see developed with power and cogent reasonings principles of theology that are fully sustained in the Bible, and to learn that there is yet a redeeming spark of consistency among *some* of the advocates of a "spasmodic religion."

He took his text from Luke xiii, 24, "strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Mr. F. affirmed that "the doctrine of the text is this—you must strive, that is, *be in earnest*, to become a christian and get to heaven; you must *strive* to enter the kingdom of God where you shall breathe the air of heaven."—We do not object to the zeal and apparent earnestness of Mr. F. to save sinners, "from tumbling over the cataract of time, into the gulf of perdition," if he really believes what he preaches; but we *do* object to his putting a construction on any passage of scripture which is at war with the general tenor and scope of the Bible. Is the doctrine which Mr. Foote adduces from the text, that which *Christ* intended to teach by it? Did Jesus mean to be understood in the way Mr. F. wishes to be understood, in this passage? We think not. Christ was speaking of "the kingdom of heaven" it is true, but while he signified by this phrase, his spiritual reign on the *earth*, Mr. F. contends that it means the state of glory in the future world.

If Mr. F. will take the trouble to peruse some of his own commentators, and compare this text with similar ones in the New Testament, he will learn this incontrovertible truth, that the "strait gate," or "kingdom of heaven," does not mean the future "eternal world of joy." There is another important fact which Mr. F. seems to have overlooked, and which cannot be refuted, viz. that the salvation alluded to in the question preceding the text, does not mean a salvation from Mr. F.'s "eternal flames of hell;" and if it *did*, (which Mr. F. cannot show, nor did he attempt,) his own answer to the question involves him in great inconsistency; for he contends that there "*are* few who will be saved," yet at the same time he is "wearing himself out," that *many*, yea, the *whole world*, may obtain this salvation.

Truth is always consistent with itself. It does not make contradictory statements; and any system of religion which admits of opposing propositions, wrong premises and false conclusions, is not of God. Mr. F. tells us, "every man who is *in earnest*, who strives to obtain religion and get to heaven, *that moment* he is a christian." He afterwards assured his hearers that "sinners are not converted by *magic*; it is a *great* work; there are great obstacles in the way; the world, the flesh, and the devil," &c. He said that "*christians* should strive in this city, for one can hardly keep his religion long enough to walk through Broadway; and that the *opposition* to the conversion of sinners lies in the very *bosom* of the church." Now we ask, if religion be of this evanescent nature, is it worth striving for?—And if, as Mr. F. affirms, "the time will come when many shall seek to enter heaven and shall not be able," are not christians themselves in great danger of going to hell, inasmuch as they can so easily lose their religion? And if the "*opposition*" to the conversion of sinners be so great in the church, I ask will not Mr. Foote *increase* the obstacles which are in the way of "evangelizing the world," by making converts *to* that church? If so many in this "wicked city "are yet unconverted because of the "coldness" and indifference of "christians," another such a church, as Dr. Lansing's and Mr. Finney's are represented to be, would place the unconverted part of this great metropolis "beyond the reach of mercy."

Mr. F. urged "the *imminent* danger of sinners" as a strong reason why they should be in earnest to enter the strait gate. "God says, (he observes,) you must flee from the wrath to come, from the waves of eternal fire whose horrors no angel's pencil can paint, which none but God can pourtray, who has an eye on the bottomless pit." Again we ask Mr. Foote to tell us where is the passage in God's word in which He has described these endless pains? He says "the *prophets* were in *earnest*; they strove to enter heaven;" but the prophets, be it remembered, said not a *word* about Mr. F.'s future "eternal fires." "Look at the apostles, (says he,) how earnest *they* were; the people under Peter's preaching *cried out*, what shall we do? and there were added to the church on that day 3000 souls, and they were *better* converts than any who are *here*." Mr. F. should bear in mind that at this apostolic revival, nothing was said to the people about "the howlings and blasphemies of the damned," in a future state of torment, or if there *were* any such threatenings used, the historian has said not a word about them, and this accounts for the converts in Peter's day being "*better*" than Mr. F.'s converts.—They were not alarmed or *frightened* into the belief of christianity.

Mr. F. affirms that "there is great danger to those who live through a revival, and are not converted, for they will be hardened, and oh! (he exclaims,) are you *certain* that God is not *now* casting the last lingering look upon some of you?" It is a truth, which Mr. F. and his revival contemporaries must acknowledge, that the more intelligent and sensible portion of the community "*live through*" the religious tornadoes that sweep over the land, and if, as he declares, "there is *less hope* of their being converted," then Mr. F.'s revivals are doing a vast injury; they are peopling heaven with the credulous and uninformed, and *hell* with the rational and reflecting part of the community. It is *well*, that that there is a more enduring hope of salvation than can be found in "the whirlwind and the storm" of a modern revival.

Mr. F. said, "the *mistake* that many labored under in thinking themselves Christians when they are *not*, is a fatal one; they do not *enter the gate*, they only stand on the threshold and *look* in." But according to his exposition of the "gate" it is *impossible* for any one to enter it, till they have put off this "mortal coil," and ascended on high "to breathe the air of heaven." He also mentioned the "mistake of the *moral man* who *never* weeps, and seldom prays." Here is the difference between *Christ's* religion, and Mr. F.'s—you cannot have the *one* without morality, while the other is *not measured* by the unerring standard of moral rectitude. "By their *fruits*," &c. He said that "religion looks contemptible in the eyes of a sinner, and parents have said, that they would rather follow their child to the *grave* than to see him become religious."—Why need we wonder at this? A religion which will not endure with a man while he can "walk through Broadway" must seem of small value, especially to those who have no great desire to "weep and pray," while they can "enjoy the pleasures of sin;" and that "*parents*" make such a choice, is not to be wondered at, when they once look at the catalogue of maniacs and suicides that have been the fruits of this "religion," (falsely so called.)

I shall in my next, notice Mr. F.'s thrust at Universalists, and his admonition to his hearers to "be careful not to plant their feet on these shores of *infidelity*." In the mean time I shall listen to him again, and faithfully report him.

New York, Jan. 12, 1835. B. B. B.

THE PRIZE TALE.

The Universalists have got up a very pretty little romantic tale, entitled—"*The Sacrifice; a Clergyman's Story.*" It purports to have been written by Miss *Julia H. Kenney*, for the New York Messenger and Universalist; and obtained the prize which had been offered by the Publisher of that work for such a production. It is now going the rounds of the Universalist papers with much *eclat*, and will probably be quite as successful a means of proselytism to their creed, as the more hackneyed one's which has been so long in vogue. We perceive that the fair authoress has fitted it to the taste of the *true believers*, by making her heroine a staunch advocate of "*immediate punishment*," and consequent universal felicity for all upon their entrance on a future life. We do not of course complain of this; it is *Universalism*, and admirably fitted to please those for whose special edification the tale was written. Besides a good share of commendable talent, the story abounds with the marvellous. This is essential to true romance, and a tale without it would be intolerable to most minds.—For our part, however, we like to see professedly religious stories pretty well tinctured with probability. We shall not attempt an outline of the production under notice, but content ourself with presenting that portion of our readers who are not destined to see it with a glimpse of its most brilliant relievo.

The Heroine is Helen Cummings, only daughter of a wicked orthodox deacon, who turned her out of house and home for becoming a Universalist. After her ejectment from the paternal dwelling loaded with the maledictions of her unnatural father, she at length took up her abode in a village about forty miles west of her native place. There she exemplified Universalism in practice, and wrought wonders of reformation by means of its sanctifying influence.

An orthodox clergyman had abandoned the place in despair, declaring that "*the inhabitants were below all hope of reformation.*" After he left them, they had "neither meetings nor schools; the young men were intemperate and profane; the young women ignorant, idle and mischievious; and the children ran like so many little savages about the streets." But this remarkable female, came with her Universalism "like a ministering spirit, and the aspect of things changed." "Idleness and intemperance rapidly decreased; the children became obedient and refined; and none of the young men were hardy enough to indulge any longer in the disgusting sin of profanity." Such was the,

blessed effect of "*the true doctrine*," on the little village which lies about forty miles west of the city of "Z." This result is so characteristic of all places and people where and by whom Universalism is received in its purity, uncontaminated with *old heathen notions*, that we will not presume to inquire exactly where one little village of this sort is situated. After this, who will doubt that Universalism is the most moralizing doctrine in the world?

As our paper was the medium through which the "very pretty little romantic tale," commented upon above, was presented to the public, we shall be excused for briefly alluding to the criticism. It appears as editorial in the "Independent Messenger," the editor of which professes to believe in the doctrine of the Universal Restoration of all men to holiness and happiness. How admirably fitted in mind and feeling he will be to enjoy the society of his Universalist brethren, in that state of happiness which *he* believes is to succeed time, without a radical change of his feelings and affections, can be readily inferred from the spirit which is indicated in his remarks above. And more especially so, when we assure the reader that the above is *mildness* compared with much that he prefers from time to time against the great body of Universalists.

What possible motive the editor could have in saying "that the fair authoress had fitted" her story "to the tastes of the *true believers*," particularly in the sense in which he uses it, "by making her heroine a staunch advocate for '*immediate punishment*,' and [☞consequent universal felicity for all upon their entrance on a future life," we cannot divine. Where does his deep penetration, his acute perception, discover this important fact, or which, at least, he seems desirous to render important. The heroine does indeed—while replying to the accusation that she is fostering a doctrine which takes away every salutary restraint—say, "Is it loosing the darkest passions of the human heart to be convinced that the way of the transgressor is hard? *That his punishment is certain and immediate?*" What else, in the name of all that is good and virtuous, would the editor have her say? Would he have her advocate a long career of PLEASURE IN SIN? Surely, surely he must have been in a *bad* state of feeling, or have had on truant spectacles. There is no other expression throughout the whole Tale, if we remember right, that can possibly be tortured into such an application as he has made—to what he signficantly terms the "*true believers*," "*the true doctrine*,"—not the most distant allusion, we believe, to the distinctive idea of limiting the consequences of transgression to this life! Really, a *man* should be the last of all persons to attempt a forced construction of the language of an unassuming *female* writer. Courtesy, at least, we should naturally conclude, would lead to forbearance in such cases. There are an abundance of other topics, upon which he can vent his feelings, *if they must out*, and more appropriate, too, especially as he cannot "complain" of the production in question, it being "Universalism, and admirably fitted" to its object.

We doubt not, the respected author of the Tale will duly appreciate the compliment—"it *purports* to have been written," &c. especially when considered in connexion with the assertion that [☞"THE *Universalists* have got up" the story. Reader, what a horrible thing this Universalism is! How it disturbs the equilibrium of some persons feelings!—An unsuspecting individual offers a premium for a specific object, and lo! that monster—"THE *Universalists*," is at work at once.

The editor says, "for his part, he likes to see professedly religious stories pretty well tinctured with probability."—We close by observing, that for our part, we like to see professedly christian teachers pretty well imbued with the spirit of Christ! P.

ZANESVILLE, OHIO.

We thankfully acknowledge the favor from D. C. P.—The back Nos. for the subscribers he returned were forwarded immediately. A revival meeting he isforms us was in progress there among the Methodists, and exceeded every thing, in fanatical rant, ever heard of in that part of the country. "But the Lord, (he says) was not there." And we doubt not he is perfectly safe in the declaration; for He comes in the "still small voice," and not in the "whirlwind."

The paper also came safe. The subject to which he refers has been fully canvassed—the article faithfully dissected by several of our papers, and it may not therefore be essential for us to give a special notice of it. The writer may well say that "Heaven, Earth, and Hell cannot but wonder that the eye of the christian should ever be without a tear"—"that his countenance should ever indicate aught but pensive grief"—"that his heart should ever feel aught but anguish"—in the prospective doom of man, admitting the doctrine of endless misery. Truly should earth's sons and daughters weep and wail all their life long, under such awful convictions. But thanks be to God, the ravings of the fanatic are not the criterion by which the destiny of man is to be determined. We have a more sure word of promise, and in it let man confide—confide in his Creator, and he has nothing to fear.

Our correspondent will see by a notice in another part of our paper, that Br. Rogers is to be in Zanesville, the first Sunday in March. P.

CHRISTIAN INTELLIGENCER.

This old and faithful watchman on the walls of Zion commenced its 15th vol. on the 2d inst. We are sorry to see the least intimation that this paper is not properly supported, although we have been fearful from the first, that the patronage of Maine and vicinity, would not support *three* periodicals of our order. We seriously hope the Universalists of Maine will not allow the veteran Intelligencer to languish for support. Br. Drew is an industrious laborer, and neither himself or the publisher should be suffered to go unrequited. P.

YOUNG MEN'S INSTITUTE.

We see not how our brethren of the Trumpet and N. H. Star came to the opinion that a "Young Men's Institute" was in existence in New-York. No such organization exists here, though it has been several times urged through our paper, and Philadelphia alone has yet the desirable honor of maintaining the *only* institution of that kind in our country. We regret that there is not spirit and zeal enough among the young men of New-York for the object. But we live in hope. P.

In the Sentinel and Star in the West, of Dec. 20th, we perceive some allusion to ourselves. We refer Br. Tizzard to the Messenger of Oct. 18th, 1834, No. 51, 3d vol. for a notice of the communication alluded to. (We mail another copy of it to Brownsville, agreeably to his recent notice, that he may be sure to have it.) And for his farther information, we state, that sometime in June last we received the communication in question. From a glance at it then, we did not deem it of special importance to our columns, for the substance of it had been in the hands and mouth of opposers time out of mind almost; but as is our custom with all articles of that class, we passed it over to the senior editor, for his attention, if finally deemed of sufficient importance, and opportunity offered to notice it. From the many other drafts upon his time, and absence from the city, it was not thought of more till the receipt of a letter from G. R. in October, treating the subject quite cavalierly, coupled with insinuations of our fearing controversy, &c. and ordering us to stop his paper at the end of the vol. As will be seen by our notice, we stated that this last request would be complied with, and therefore there could be no need of troubling ourselves farther about the communication, as we were willing to be judged by our columns, for the three past years, whether we "feared" controversy or not. We *might* have stated, also, *that we were not to be browbeat into measures*, or, *to be intimidated by the loss of a two dollar subscription*, much as we actually need subscribers to our work. Had we been reminded of the inattention in a less exceptionable manner, it is quite probable the article might have received a brief attention, though we do not hold ourselves necessarily bound to examine all cavilling queries.

By the foregoing Br. Tizzard will see why we did not see "proper to take any" farther "notice of them." P.

Our friend T. F. A., Norwich, is assured that the back Nos. were forwarded immediately to C. D. and A. O. on receipt of the names from him, and the delay therefore in their receiving them was not from the cause at which he hints. We could hardly have the face to tax him in the way to which he alludes, while he is making such active *gratuitous* exertions for us.

☞ Our meetings in the Kensington Commissioner's Hall continue to attract overflowing congregations; and many are beginning to say, "Can ye not discern the signs of the times?" The response is given—"It is probable there will be a Universalist Church in Kensington in a year or two."—Amen. A C. T.

ZEAL OF UNIVERSALISTS.

In No. 7, of the present Vol. the reader will find some comments of Br. S. W. Fuller on a remark of Dr. Ely that 'Universalists exhibited a zeal worthy of a better cause.' The following is Dr. Ely's reply, copied from the Philadelphian, to which is appended a rejoinder by Br. Fuller.

S. W. F. in the Philadelphia Universalist says, "I would ask the Doctor to refer us to *a better cause*, if he *can*, than Universalists are engaged in."

REPLY—The Universalists are engaged in the business of convincing men that live and die as they may, and as the wicked do, all will certainly go to heaven and be happy. This is *their cause*. Now the *better cause*, in which we could wish them to be zealous is that of convincing men of sin, converting them from it by the aid of the Holy Spirit, and preparing them through repentance and faith in our Lord Jesus Christ for experiencing the salvation of the Gospel. Knowing the terrors of the Lord, it is better business to be engaged in persuading men to flee from the wrath to come, and be reconciled to God on his own terms, than to assure them, that however they may do despite to the spirit of grace, and trample on the blood of the Savior, and die his enemies, they shall nevertheless be saved from all misery in the future life. The cause of those who would induce men to seek pardon through faith in Christ and so prepare to stand before God in the future general judgment with acceptance through his merits, is far better than the cause of those Universalists who teach, that the judgment is past, and that the present life is the only state of rewards and punishments for sin committed here; or of those who hold that there are terminable future punishments, so that when a lost rebel in hell has served his time out he may ascribe endless salvation to his own sufferings.

ZEAL is not in itself a proof of the goodness of any pursuit. Saul was *zealous* in persecuting the saints. *It is good always to be zealously affected in a good thing*: but to be zealously affected in the service of the devil would merely hasten the dreadful catastrophe of irremediable ruin. To seek for the universal salvation of men, so far as we have ability, is a duty which should be discharged with animation and perseverance, but to teach that all mankind will ultimately be saved from sin and hell, is, in our judgment, to inculcate a most unscriptural notion, and a most destructive delusion. There is no more prejudicial doctrine of devils than this.

Reply.

The above remarks of Dr. Ely were elicited by a brief article from my pen in the 7th No. of the Messenger, and I hope the editors will oblige me by publishing the following reply.

In attempting an answer to my question, Dr. Ely misrepresents our motives and the cause in which we are engaged. It is *not* our business "to convince men that live and die as they will, and as the wicked do, all will certainly go to heaven and be happy." Would not the Dr. say he was misrepresented, should I assert that "he is engaged in the business of convincing the *elect* that live and die as they will, and as many of the wicked *elect* do, they will all certainly go to heaven and be happy; and that he is engaged in convincing the *non*-elect that live and die as they will all will go to an endless hell and be endlessly wretched?" Would he not say that this was misrepresentation? He would; and out of his own mouth then he is condemned.

We are engaged in no such business as he charges upon us. So far from this we can truly say—"For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, specially of those that believe." 1 Tim. iv, 10. God is the Savior of all men; the apostles say so, and we say so, and if the Dr. says it is a bad business, why, we, and the apostles, must bear his reproach.

We labor to convince all men that God loves them, because we sincerely believe he does love all men, saints and sinners; and because we know if we succeed in this business, those who are convinced, in heart, will "break off their sins by righteousness, and their iniquities by turning unto the Lord," who loves them. This is our cause, and in this cause Jesus died for the ungodly—He tasted death for every man. The Dr. incidentally cites 2 Cor. v, 11, to justify that kind of preaching which is designed to terrify sinners into the profession of religion. As I wish to give him a good lesson, and on good authority, the authority of a preacher of endless misery, I here present him with a part of Dr.

A. Clarke's note on the text, and I hope he will take heed to the truth.

"This, I think, is too harsh a translation of the text, which should be rendered, *knowing therefore the fear of the Lord;* which, strange as it may first appear, often signifies the worship of the Lord, or that religious reverence which we owe to him.——The *fear of God* is the beginning of wisdom; the *terror of* God confounds and overpowers the soul. We lead men to God through his *fear* and *love;* and with the *fear* of God, the *love* of God is ever consistent: but where the *terror* of the Lord reigns, there can neither be *fear, faith,* nor love; nay, nor *hope* either. Men who vindicate *their constant* declamations on hell and perdition, by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the gospel of Christ."

Read this, Dr., and never again attempt to justify terrific preaching by this text.

——"Prepare to stand before God in the future general judgment with acceptance through his merits!"

Does not Doctor Ely *know* that the Bible says not one word about "a future general judgment?" Does he not know that it says nothing about acceptance there through the *merits* of Christ? If he does not, it is time he did; for I am sure no man deserves to be called a *Doctor of Divinity* who knows not that such things *are* not in the Bible.

I did not say that *zeal* is in itself proof of the goodness of any pursuit—I knew it was not.—I said, "SO FAR *then*" the Universalist's faith is good. *So far,* then, it is good. Dr., is that a good faith which awakens no zeal? Did not Saul of Tarsus, believe in the doctrine of future endless punishment when he persecuted the saints? Did he then believe in Universalism, as he afterwards did?

Dr., you insinuate that Universalists are "zealously affected in the service of the devil." How happens it then that we can prove our doctrine so plainly, so clearly, so invincibly by the Bible? Was the Bible made to prove the doctrine of the devil? If I could not prove the doctrine I professed by the Bible, and those who professed a different doctrine could prove theirs by the Bible, I certainly would not say, theirs was a doctrine of the devil! And even if they could not prove their doctrine by that book, I should wish to treat them a little more courteously and charitably than you have treated

Philadelphia. S. W. F.

Original.

THE CONTRAST.--No. 1.

In these days of "New Measures," and "protracted meetings," we are forcibly reminded of the dissimilarity which exists between the present methods for spreading Christianity and those of olden times.

The meek and lowly "Jesus of Nazareth" appeared among men a teacher sent of God. Benevolence and mercy attended his sojourning here; the persuasive eloquence of love dropped from his lips; he aimed to convince the understanding and to "mend the heart."

No menacing array of dreadful anathemas to be pronounced by the "inexorable judge on the great day of retribution" in the eternal world, is to be found in his discourses. Go with him to the assembly of publicans and sinners, to the house of mourning and death, to the grave of a departed and lamented friend, and at last to the bloody cross, and not a hint of "eternal death," or "everlasting torments in the lowest hell," do you hear from his lips. We do not hear him describing death-bed scenes, or the agonies of a "lost soul," to carry conviction, to the minds of his hearers.

Contrast these facts dear reader with the scenes of modern protracted meetings; mark well the language of the officiating clergymen on these occasions and then decide whether the understanding and *judgment* be addressed, or the *fears* of the hearer. In this season of "spasmodic religion" one is inclined to adopt the language of Dr. Beecher and fancy himself witnessing the fearful crisis, "when the clouds are collecting, and the sea and the waves are roaring, and thunders are uttering their voices, and lightenings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea and island, is fleeing in dismay from the face of an incensed God."

But we look in vain over the instructive lessons of our blessed Lord to find any thing said about the ceaseless anger of Jehovah, "misery without relief and without end," or the dismaying sentiment that "*he* (the *Lamb* of God) is to *roar* against the wicked at the day of judgment."

Jesus said nothing in his preaching, (so far as the record testifies,) of "the awful realities of the eternal world," of the dreadful thunderings of divine vengeance that are to shake from its centre the nether world. We have no account of his attempting to *drive* any one to heaven, through the dark waters of despair, or of his inflicting the deepest pang of fear on the heart, as the necessary means for "*obtaining a hope.*"

He taught men that *his* father was the Father of us all; that his benevolence and mercy were as universal as the glory and benign influence of the sun in heaven; as impartial as the cheering showers that fall alike on the evil and the good. His religion was not of that fitful, changeable aspect which characterizes what is *called* religion at the present day. It was pure, deep, and abiding; the *judgment* was convinced of its truth, the *will* bowed to its life-giving power, and the heart felt the inspiration of joy and peace which its rich hopes imparted.

Read of the Conversions to the religion of Jesus in his time; hear the converts, young and old, relate their "experience," and then tell me if any thing is said about their bemoaning their exposure to the ceaseless fires of hell. We read of Peter's embracing Christ's religion, also of Paul, who before was a murderous persecutor, and a great many others; but none of them were threatened with endless punishment, nor did they express any fears of such a doom.

If they *were* told of this punishment, the sacred historian has maintained a perfect *silence* on the subject. He tells us that Saul of Tarsus was converted under Christ's own preaching, that "many believed in his name in the feast day at Jerusalem," &c. but he says not a word about their fears of endless wo, or of Christ's threatening them with it. To the ministers of "the everlasting gospel," who are proclaiming the "anger of an incensed God," we earnestly say, "*think of these things.*" B. B. H.

Original.

CHRISTMAS EVE AT DANBURY.

The anniversary of the birth of our Savior was celebrated at the Universalist Church in Danbury, Conn. on the evening of the 24th ult. in a manner well becoming so joyous and glorious an occasion. The church was beautifully and indeed magnificently dressed, and illuminated with nearly a thousand candles.—The *Star in the east* was seen brightly shining from a conspicuous part of the eastern gallery, and over the pulpit was placed an illuminated transparency, bearing the significant inscription, "GOD IS LOVE." The decorations in every part were appropriate, and reflected great credit on the taste as well as zeal of our friends in that town, who devoted much time and trouble to the preparations for the ceremonies.

The church which will conveniently seat over one thousand persons, was filled to overflowing. The galleries, the entry, and every aisle and corner was crowded, and about one hundred persons were obliged to return home, being utterly unable to get into the house. Numbers of our friends attended from a distance of twenty miles. That veteran soldier in the cause of truth, Father *Glover,* of Newtown, was present and offered an appropriate prayer to the throne of Divine Grace. The sermon was delivered by brother ALBERT CASE, (the settled minister at Danbury,) and one more appropriate, or more abounding with the true doctrines of the Bible, and couched in a more chaste and elegant style of language, could not have been composed.—It appeared to give universal satisfaction.—Brother Case, at present young in the ministry, is rapidly improving, and his constant zeal and application to study will soon cause him to be numbered among the most valuable and efficient laborers in the gospel vineyard.

The following beautiful Ode, written expressly for the occasion by our worthy and indefatigable brother Zadock Stevens, was sung by the choir under the direction of Mr. Hurlbut.

Christmas Ode.

O! for a mighty angel's voice,
To chant the heavenly lay;
To sing the great Redeemer's grace,
And welcome in the day.

The night was brooding o'er the earth,
The mind in darkness lay;
The Heralds burst the gloomy veil,
With Heav'n's effulgent ray.

Well might the shepherds stand amaz'd,
When they this sight beheld;
But soon the anthem rent the air,
And all their fears dispell'd.

"Fear not," the Heavenly message said,
Why doubts distract your mind?
"Glad tidings of great joy" we bring,
To you and all mankind.

In Bethlehem's manger lies the babe,
All wrapped in swaddling bands,
Who shall the feeble knees confirm,
And strengthen the weak hands.

Go shepherds, greet your Heavenly King,
Yon *star* shall point the way;
He shall redeem the world from sin,
And fill the Gospel day.

And then the Heavenly host began,
The anthem high to raise;
"Peace on the earth—good will to men,
To God eternal praise."

O, praise Him all ye heavenly host,
Let earth his name extol;
Praise Him, ye favored mortals praise,
And praise Him, O my soul.
Hallelujah! Hallelujah!
Praise Him, O my soul!

Much praise is due the Choir for the excellent singing with which they graced this occasion.

An highly appropriate prayer was offered up by our young brother in the ministry, F. Hitchcock. Br. Hitchcock, who is a native of Danbury, bids fair to become a valuable minister of the everlasting gospel. His sermons are couched in the best of language, and are written in a pithy, ingenious and animated style, which testify that their author applies himself to his studies, with an ardent zeal well becoming the important and glorious cause which he has espoused. His voice, too, which is clear and full, carries a conviction of *truth* to all who hear it.

On the whole, this meeting was one of the best ever held in Danbury, and will doubtless be productive of much good. The most uninterrupted silence was preserved throughout the whole of the ceremonies, and the strict attention of the audience appeared to declare that the word delivered on that occasion was received into good and faithful hearts. May the good cause, which is at present flourishing in Danbury, continue to prosper till all shall be brought to a knowledge of the truth, from the least to the greatest. ***

MESSENGER & UNIVERSALIST.

SATURDAY, JANUARY 17, 1835.

SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to morrow) evening, *The Parable of the Ten Virgins.* Matt. xxv, 1—12.

LECTURE AT THE GREENWICH CHURCH.

Subject for Sunday (to morrow) evening, Gensis xi, 4. *"And they said, go to, let us build a city and a tower whose top may reach unto heaven."*

[The following poetic favor was intended, we suppose, from some remarks of the respected author, and indeed from the nature of the article itself, for our paper of week before last, (the first No. in the new year,) but it did not come to hand till after that paper was published, and our last so far advanced that we could not possibly make room for it. But we trust it will not be regarded entirely out of season now.]

Reflections on the Closing Year.

What thoughts press home-ward to my heart—what hopes
are now withdrawn,
With which I met thee at thy birth, and hailed thy natal
morn,
I saw thee radiant as the skies, nor thought that aught of grief
So soon would follow in thy path—thy smiles how gay, but
brief.

Time passed, and smiling promises were glittering in his
train;
How faithless were the braggart's wiles, how empty and
how vain;
And nearer as he met my view, how dim his shadows were;
Approach'd, I found the phantom false—alas, how falsely
fair!

Yet had I learned life's stormy way, and knew 'twere vain
to trust
A shadow, which, if closely grasped, were *mildew*, *moth*
and *rust*;
A shadow? aye, a passing cloud, which sighs a broken
knell —
What had I with the dreams of earth, who knew their wak-
ing well!

I met thee brightly—as the birds joy in the opening morn,
And carol to the god of day, nor heed the pending storm;
Bright visions passed before my sight, reflecting wealth and
fame—
Was it to mock me they were given, and proud ambition
tame?

Then have they done their work—and now, my chasten'd
hopes I bring
Unto the King of kings, whose hand spurns not the offering:
Perished are now my youthful dreams, I cheerly with them
part,
A voice of seraph-love commands, "give unto me thy
heart."

And blessings thou hast also brought, thou lost and dying
year,
Unnumbered as the countless host that gild yon heavenly
sphere!
When stretched upon a pallid couch, and fever scorched my
brain,
Warm tears of kindly sympathy assuaged my racking pain.

I thank thee, God, for *one dear friend*, whose tender love
hath shed
Nought but a blessing o'er my path, who soothed my suf-
fering bed;
I thank thee for the means then used, thy blessing followed
still,
The draught his careful hand prepared with an untiring skill.

I thank thee when on boisterous waves and breakers near
us roared,
Thy interposing arm was stretched—the tossing ship re-
stored;
Our bark rode nobly through the storm, the tempest harmed
us not,
Though bounding billows o'er us rolled we were not then
forgot.

Thou brought us to our destined port in safety, to the land
Where ceaseless blessings I have met, and bounties from
thy hand.
Friends I have proved, unchanged they're found, I bless the
Lord for this—
That mid life's checquered scenes, a few hath lit my path.
with bliss.

I bless thee that the holy truth, thy *banner* is unfurled,
Before a doubting multitude—a bought and ransomed world.
As saints thy changeless love proclaim, and speak a Sav-
ior near,
Oh, grant a listening world may lend—a soul-attentive ear.

Thou parting year, a long farewell! I hailed thee as a friend,
Thy blessings be remembered still—thy cares are at an end;
Though disappointment's hand hath swept its fingers o'er
my breast,
Faith opes her everlasting gates and points to heavenly
rest. S. A. D.

Hunter, N. Y. Dec. 30.

WHITTEMORE ON THE PARABLES.

Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE. *Revised edition.* Boston, 1834.

The first edition of this work was given to the public in 1832. It met with a rapid sale, and a second edition was soon called for. Instead of immediately gratifying the public wishes, however, the author judiciously determined upon a revision of his work. This he accomplished some months since, and we owe him an apology for so long neglecting to acknowledge his kindness in forwarding us a copy of his Notes; and our patrons for having delayed till the present time, an expression of our high opinion of the work, and of our conviction that it cannot but be extensively useful in promoting the cause of christian truth.

It is unnecessary for us here to say, that the parables falsely interpreted, constitute one of the most specious proofs of the dogma of endless misery. Indeed it is a matter of public notoriety that they are more frequently referred to by the advocates of that doctrine than any other passages of the divine record! Now it is evidently not the design of parables to *establish*, but to *illustrate*, doctrinal truth; and hence it is a canon of Scripture Interpretation that no article of faith can be established from parables. How totally disregarded it generally is, every one of ordinary observation has seen and must confess. We ask a Limitarian friend for a Scripture proof of endless misery, and are at once referred to the parable of the Wheat and Tares. We ask for a second, and the Rich Man and Lazarus is presented. If a third and a fourth are required, the parable of the Ten Virgins, the Supper, or the Barren Fig Tree, or the Strait Gate, &c. &c. are always at hand. It is in vain we protest against this method of supporting the doctrine in question. The parables we are told mean something, and until we can show conclusively what that meaning is, it seems we must take it for granted that they prove nothing less than endless misery!

These circumstances have rendered it necessary for Universalists to pay considerable attention to the Parables.—About thirty years ago the Rev. H. Ballou first published his Notes on the Parables—a work filled with original tho'ts and throwing great light on the subject it discussed. It has passed through several editions and has been extensively read and eminently useful. But within these last few years, Commentaries of the best reputation, and books of Eastern travels, have been consulted with great advantage in the illustration of the Parables. The imagery employed by our Savior in his parabolic instructions, is almost wholly Oriental, and is not readily understood except through a knowledge of Eastern manners and customs. And it is highly gratifying to know that the best Commentators, although believers in the doctrine of endless misery, have still given to many of the Parables the same interpretation which Universalists now give.

It was with the design of rendering these several sources tributary to the explanation and illustration of the Parables, that Mr. Whittemore undertook the work before us. With his first edition we were pleased because we found it a very convenient help for the better understanding of a most interesting portion of the divine word. The revised edition has laid us under still greater obligations to its indefatigable author.

Among the advantages which the revised edition possesses over the former, we may first mention the Introduction, which is a valuable Dissertation upon the Parables, showing their nature, origin and use, and giving various rules for their interpretation. This we trust will be found highly useful, especially to the younger members of our ministry, who have not access to more elaborate works. We feel our convictions almost daily deepening that our denomination must devote more attention to a thorough critical study of the sacred Scriptures; and we are happy to observe that some of the most efficient laborers in our cause are disposed to foster a spirit of sober study and research.

In his Notes the author has made very great improvements. Almost every page bears traces of the revising pen. Some of the articles seem to have been almost wholly rewritten. Numerous quotations from Commentators and Travellers have been interspersed throughout the work. In some cases whole pages of new matter have been added; in others, one page has been enriched and swollen into two. Throughout, the author has discovered a laudable solicitude to present every thing, that moderate limits could allow, which might tend to the elucidation of the various subjects which have engaged his attention. And all, we are confident, who will examine the work before us, must award to him the merit of great industry and extensive reading.

Were we to particularize, we should express a satisfaction that we felt in perusing his observations on the Parable of the Rich Man and Lazarus, which we have never before experienced. He has treated the subject so fully, and adduced so many collateral circumstances in proof of his interpretation that it seems to us there is little room left to question its general truth.

We are pleased to see here what is commonly called the Parable of the Sheep and Goats, although we do not agree with our author in thinking it a Parable. Indeed, if his interpretation be carefully examined, there will be found very little that concerns a parable except the name. But this is not the place to enter into an examination of the subject.—The author has given a learned and satisfactory explanation of the passage, and that will be equally profitable to his readers in whatever light they are pleased to consider it.

Upon the whole we think the work before us not only creditable to its author and our denomination, but calculated to promote in a high degree the interests of gospel truth. It should be carefully read by every Universalist. And we know of no book which is better fitted to dissipate the prejudices of the present age in favor of endless misery, than this. And sure we are that there is no work in the English language on the Parables that embodies so great an amount of criticism and illustration, or which presents so clear and irrefutable interpretations of this portion of sacred Scripture. As such we commend it most heartily to both friends and opposers. S.

PRESBYTERIANISM AND INFIDELITY.

Universalists have long been charged with having leagued with Infidels in the warfare against Chrisianity—nay, they have been charged with being Infidels in disguise. We have uniformly denied the accusation, declaring it to be an infamous libel on "the glorious gospel of the blessed God," as well as a gross calumniation of our denomination. We have repeatedly desired our accusers to furnish the evidence on which they base their groundless charges—but silence is all the answer we have received.

I have now the disagreeable intelligence to communicate that some at least of the Philadelphia Presbyterian clergy and laity have joined hand in hand with the Infidels, in their warfare against Universalism. The following is the evidence. It occurs as an *editorial artirle* in *The Philadelphian* of January 8, 1835.

Universalism Renounced.

On Saturday evening, the 10th instant, in the Session Room of the Third Presbyterian Church, Mr. Russell Canfield, who has long been a Universalist, will state his reasons for renouncing the doctrine of Universal Salvation, to all who attend.

To whom it may concern:

Be it known, that *Ezra Stiles Ely* is editor of the *Philadelphian*, and also *pastor* of the *Third Presbyterian Church*; that Mr. *Russel Canfield* renounced Christianity *in toto*, some years since; that he is one of the New-York *Free*

Inquirers, as they term themselves; that he came to Philadelphia to bring the good people of the city of brotherly love to a knowledge of the *joyous truth* that Christianity is a fable, invented by the priests of the dark ages; that he found little encouragement in prosecuting this work *openly*; and that now he has united with the Presbyterians to wage war against the doctrine of Universalism. Given under my hand, this 8th day of January, 1835.

ABEL C. THOMAS.

THEOLOGICAL DISCUSSION.

[From the Philadelphian of Jan. 8, 1835]

To Mr. Abel C. Thomas.—Letter 13.

Philadelphia, Jan. 7th, 183.

Dear Sir—Whilst I live I confidently expect to oppose the erroneous doctrine, that all mankind will in a future state of existence be perfectly happy, so that it is highly probable, that "we shall close our correspondence without finishing our discussion." You have seen fit to complain a good deal about my mode of managing my part of the controversy in which we are engaged; but I have no disposition to return the compliment. I am content that you should manage your part of the discussion according to your pleasure, and I take liberty to do the same.

"The written expressions of our several opinions" must, indeed, make up our *Letters*, and I have no objections that they should be considered as good natured opponent *Essays*. We give our *opinions* about passages of Scripture, about arguments on them, and sometimes about the opinions of others. If your opinions are supported by the statements of truth in the Bible, they ought to prevail; if my opinions are most scriptural they ought to be adopted to the exclusion of yours. There is very little reasoning among men that amounts to demonstration; for in a demonstration every step must be either a self-evident proposition or some necessary inference from such a proposition. On the subject of *testimony*, which is the sole object of faith, such demonstrative reasoning is not necessary. Syllogistic reasoning would be of little use in helping us to ascertain what God has said, and what is the plain and obvious meaning of his declarations. All attempts to show what he ought to have spoken, will go for nothing, if we can learn what he has actually said.

A good illustration, explanation, or reconciliation of seeming inconsistencies, which commends itself to the common sense of mankind, is often worth a hundred syllogisms, and a pamphlet of verbal criticisms.

Hitherto in our discussion I have made it my business "to go ahead" in supporting the position, that there will be some future punishment of men who die impenitent and unpardoned in their sins: you have principally confined yourself to following me, with what you deem refutations of my sentiments: if you please, I should like that you would now *take the lead* in establishing your tenet: and as far as I may think it desirable and am able, I will follow you with such considerations as may show that your scheme of theology is not built on the foundation of the Bible.

Let me take turns with you in acting on the defensive; and perhaps we shall both grant that it is easier to pull down a house than to erect one that is impregnable.

In the mean time, permit me to ask, what language could be employed in the Bible to teach the doctrine of an endless hell, if it were granted by you that there is any such thing? According to your mode of interpreting Scripture it would seem impossible for God to reveal any knowledge of everlasting punishment to men on earth, even if he intended to inflict it; because in speaking to us he must employ the names of things with which we are acquainted to express the idea of an endless hell, or else use no intelligible language. We see no possibility of avoiding the use of figurative language on this subject, any more than in relation to the soul of man. Because the name of *spirit* literally signifies *breath*, or *air*, or *wind*, shall we conclude that there is no *spirit* in man but the air inhaled into his lungs? Because the name of a *soul* literally means animal life, shall we say there is no rational, immortal soul in man?

Because there were literal fires and worms in the valley of Gehinnon, and a literal valley of the son of Gehinnom, shall we conclude that by hell-fire, unquenchable fires, and the worm that never dies, we are to understand nothing more than those terms literally mean? This mode of interpretation would banish all figurative language from the most highly figurative style of writing, and would render the Bible a nullity. God himself, because his names literally signify breath, wind, infinite existence, and the like, would be rendered as to his deity a nonentity.

I remain yours respectfully,

EZRA STILES ELY.

To Mr. Ezra Stiles Ely.—Letter 13.

Philadelphia, Jan. 10, 1835.

Dear Sir—Your virtual pledge to oppose the doctrine of Universalism so long as you live, simply implies that you at present believe said doctrine to be false. I desire you to remember that I am as confident of the truth of Universalism as you can possibly be of the truth of endless punishment. And I judge it to be a more reasonable supposition that *you* will yet become a Universalist, than that *I* shall become a believer in the doctrine of interminable wo. You will pardon me for mentioning the grounds of this statement. 1st. You have discarded the old fashioned idea that the greater part of mankind will be irretrievably lost—nay, if I have understood aright, you believe in the final salvation of about three-fourths of our race. And it seems more reasonable to suppose that your faith will yet embrace the salvation of the remaining fourth, than that I shall adopt the belief of endless punishment in any form. 2d. The word of faith which *I* preach is in your *heart*, if not in your *head*—for you fervently desire and pray that Universalism may prove true. On the other hand, the word of faith which *you* preach is neither in my heart nor head—for I neither believe, nor desire, nor pray, that a part of our race may be cast off forever. 3d. You have stated, that but for the expression, "they which shall be accounted worthy," the testimony of Jesus concerning the resurrection would make you a Universalist. This single expression, then, is all that stands between you and Universalism. But there are *thousands* of Scriptural expressions which stand between me and the doctrine of endless punishment. I might mention other grounds for the statement in question—but the foregoing may suffice.

I have indeed complained, and I think justly, of your mode of managing your part in our friendly controversy; and I am satisfied that in so doing I have not rendered myself obnoxious to the rebuke in Rom. ii, 1. In your controversy with "the high school brethren of the Presbyterian Church," you reason precisely as I should be happy to find you reasoning with *me*. You take up their positions and arguments; and I have oft times admired the dexterous manner in which you bar their deductions by pointing out the fallacy of their premises. You are not satisfied with stating your *opinions*, nor with writing *Essays* on the particular topics which are now unhappily distracting the Presbyterian Church, and alienating the affections of brethren of a common faith. You do more than this. You endeavor to show them, by straight forward argumentation, that they are certainly in the wrong. When they attempt to rebut your reasoning, you are careful to publish a rejoinder—from which course you do not desist until the point in question has been fully and mutually canvassed. This, in my judgment, is right—and had you pursued a similar course with your Universalist brother, he would have sincerely rejoiced.

With the exception of the first sentence, I cordially concur in the sentiments of the second paragraph of your letter to which this is a reply. The third paragraph meets my entire approbation.

In your sixth paragraph, you ask, "What language could be employed in the Bible to teach the doctrine of an endless hell, if it were granted by you that there is any such thing?" This is my answer: If you can adduce any Scriptural representation of the *immortal resurrection state*, in which it is declared that there is a hell of misery in that state—or if you cite Bible testimony in which the word *endless*, or any term of equal force, is connected with punishment—or if you refer me to any sacred Scripture which in treating of the things of the immortal state of being, connect even the equivocal adjective *everlasting* with misery,—then, in either of these cases, I will yield the argument. It is a plain principle, both in law and logic, that "the testimony must be equivalent to the declaration, or the point to be proved is not sustained. If the testimony be not to the point it must be set aside." Your declaration is, that the Scriptures teach the doctrine of endless punishment. In my judgment, you have not yet adduced testimony equivalent to the declaration.

But you say, that according to my "mode of interpreting Scripture, it would seem impossible for God to reveal any knowledge of everlasting [endless] punishment, even if he intended to inflict it." In reply, allow me to state, that *you* find no difficulty in expressing your faith in endless punishment—but you have not yet expressed it in Bible language. You do not find it necessary to coin any new words or phrases, expressive of your doctrinal views. And I will add, that if God designed to teach the doctrine of endless punishment, he would have found positive and unequivocal language to teach said doctrine. God's language in the Bible is perfectly intelligible to me, without the supposition on my part, that he intended "to express the idea of an endless hell."

Your queries in relation to the fact, that "the name of spirit, literally signifies breath, or air, or wind," affect not my views. I hold to no future "life and immortality" save that which will be consequent of a resurrection from the dead. "God only hath immortality in himself."

Your questions in reference to the valley of Hinnom, touch not my argument. I have shown in previous letters, that said valley, and Tophet therein, and the abominations thereof, are used by the inspired writers as symbols of temporal calamities which came on Jerusalem and the Jewish people more than seventeen centuries since. You are therefore desired to remember, that "the mode of interpretation" by me adopted, would *not* "banish all figurative language from the most highly figurative style of writing," nor would it "render the Bible a nullity." My mode of interpretation is simply to explain Scripture by Scripture. When we have agreed that any passage is figurative, it does not follow that it is symbolical of things to transpire in the resurrection state. The question of reference is an important item in the examination of testimony.

You state that you have hitherto labored to establish the doctrine of endless punishment; and it is your desire that I should now take the lead in an attempt to prove the doctrine of Universalism. This is certainly equitable, and I am entirely disposed to "take turns with you in acting on the defensive." There are, however, two objections to proceeding immediately with this work. 1 will state them for your consideration. 1st. You have not replied to my letter on the rich man and Lazarus. This is an important branch of our discussion, and I much desire to hear your objections to my exposition of that subject. My scriptural proofs of the doctrine of Universalism will, I think, demand undivided attention. 2d. You have certified me that 2 Thess. i, 9, must forever prevent you from being a Universalist.—You have not yet especially introduced said passage into this controversy, and I am loth to proceed with any thing else until we have thoroughly examined that portion of sacred Scripture. Otherwise I might labor in vain—for how can I reasonably expect to convince you that Universalism is the truth of the Bible, so long as there exists a passage which must forever prevent you from being a Universalist?

Besides: I have already introduced a number of Scriptural proofs, with comments thereupon, which you have not condescended to notice. In some instances, you have entered your objections to my views, and to those objections I have replied, without receiving the slightest attention.—I verily believe that the arguments by me advanced in reference to Prov. xi, 31, destroy the doctrine of future punishment in all its forms; and the evidences presented concerning the resurrection state, in my judgment fairly and fully establish the doctrine of Universalism. It is my earnest desire that the testimonies referred to should receive some attention. If you wish it, I will again introduce said proofs in a condensed form, with such an abstract of your objections and my replies, as will bring the matter more fully

into view. In this way, our readers will be enabled to judge of the bearing and weight of the Universalist argument, without being confused with a multiplicity of topics.

Respectfully yours, ABEL C. THOMAS.

OBITUARY.

Died, at St. Louis, Mo., on Saturday evening, Nov. 8th, 1834, Mrs. MARY ELLET BAILEY, consort of Mr. James Bailey, merchant.

On Monday morning, August 11th, I was called upon to perform the marriage ceremony—and in less than three months, another performed the funeral services of one of the parties! Surely, "all flesh is as grass, and the goodliness thereof as the flower of the field." We "dwell in houses of clay;" our "foundation is in the dust;" and we "are crushed before the moth!" Three months! and what a change! The house of rejoicing became the house of sorrow; and garments of joy were exchanged for the spirit of heaviness. Such is the lot of man. The alternations of light and darkness, sunshine and clouds, gladness and wo, checker the record of human existence.

The character and accomplishments of Mrs. Bailey are so faithfully stated in the following extract from the *St Louis Observer*, that I think proper to insert it:

"Accomplished in all those outward graces which please and attract, she had, in rich abundance, the higher qualifications of mind and heart, which fix and retain the love, the confidence, and the admiration of friends. And yet, though thus formed by nature and education to be the delight and ornament of society, all who knew her will testify, that her highest excellence, her chief adornment, consisted in that 'meek and quiet spirit,' which is possessed by those alone who have learned at the feet of Jesus,

Thus fitted to be the companion, the counsellor and the endeared friend of him with whom she had exchanged mutual vows of fidelity and love, of the many hearts that throbbed with the warmest wishes for her happiness, on the day of her marriage, was there one which was saddened with the fear that in so short a period as three months from that time, she would sleep in death? Probably not one. And yet thus it hath seemed good in the sight of the Lord; and let all who were there, all to whom she was specially endeared, husband, parents, brothers and sisters, say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

During her sickness which was protracted, and painful in the extreme, the graces of the Christian shone brightly in Mrs. B. even to the end. Her confidence in her Saviour was unshaken, her submission to the will of God entire, her patience under suffering, and her tender regard for the feelings of her friends and attendants affectively impressive. Lovely in her life, she was still more so in her death."

The foregoing remarks so fully express my feelings, and are so much to the purpose, that I need add nothing farther. I will however append the following lines. The fact that they were published in one of our eastern papers a few years ago, does not detract from their special application to the subject of this obituary.

The early dead! their glorious rest our hearts may not deplore,
For though the body turn to dust, th' unfettered mind shall soar,
Above the darkness of the tomb, to be a welcome guest,
Where the wicked cease from troubling, and the weary are at rest.

And thou hast left a scene of wo, where Time's dark tempest brings
Disease, and pain, and fearful death, upon its sweeping wings;
And thou hast reached the blest abode, at the Holy One's behest,
Where the wicked cease from troubling, and the weary are at rest.

The reign of death with thee is past, and in the heavenly calm,
Where angels sing the holy song of Moses and the Lamb;
Among the saints thy voice is heard, in the anthem of the blest,
Where the wicked cease from troubling, and the weary are at rest.

And lost in sight and sacred bliss, is now that beaming faith
Which shed its pure and joyous light upon the vale of death,
And led thee safely to the Friend thou ever lovedst best,
Where the wicked cease from troubling, and the weary are at rest.

Secure from Time's destructive touch, in that abode on high,
The hand of Christ has wiped all tears from every weeping eye;
And joyfully thou leanest on the dear Redeemer's breast,
Where the wicked cease from troubling, and the weary are at rest.

When Time with us shall be no more, may we be found among
The myriads of the human race which constitute the throng,
The ransomed host of Zion's King, by love divine caressed,
Where the wicked cease from troubling, and the weary are at rest.

A. C. T.

PHIL. UNIVERSALIST INSTITUTE.

A Request.

Our friends in Philadelphia and elsewhere, who own any theological works which are of little use to them, are respectfully informed that said books would be a very acceptable present to the Philadelphia Universalist Institute. The foundation of a library has been laid, and it is desirable that the number of volumes should be increased. Be the works orthodox or heterodox, they will be thankfully received. Should our opposing brethren feel disposed to contribute to the library, their donations will be gratefully accepted. The members wish to examine both sides of the question pertaining to the destiny of man; and hence would consider it a special favor to receive as a donation the strongest works in proof of endless punishment. It is sincerely desired that this respectful solicitation may not be made in vain. *In behalf of the Institute.*

A. C. THOMAS.

JOHN REYNOLDS.

So much has already been said in regard to the gentleman whose name is prefixed to this communication, that there may be little occasion for my giving any further attention to it.—It may, however be proper for me to state, under the circumstances, that I knew I was publishing facts which I had been desired to consider confidential. The simple consideration that Mr. R. complains of my violation of confidential engagements, argues conclusively that he is ashamed of his procedure. It argues that he had determined to "carry water on both shoulders." And so soon as his mask was removed, by the publication of my article, he condemns my course! What shall we say to these things? I am determined, God being my helper, to expose dissimulation and craft, wherever I behold it.—I ask no one to make me acquainted with his plans, of whatever character they may be—but should any one imagine, that he can with impunity act a double part, after having unfolded his purposes to me, he is greviously deceived. Had Mr. R. kept on the even tenor of his way, without making himself conspicuous in his opposition to Universalism, I should not have felt myself required to publish any thing concerning him. I leave it to the decision of impartial men, whether I was, or was not, justified, in the course I pursued, under the circumstances of the case. By such decision I will cheerfully abide.

As to the views of Mr. R. in April, 1833, I can only repeat, that they were distinctly *Universalist*. I have seldom heard weightier arguments against the doctrine of endless punishment, in all its multiform modifications, than Mr. R. used in the presence of Br. Andrews and myself. And I repeat also, positively, that Mr. R. *did* desire me to use my influence to to procure for him a location as a Universalist preacher. And he and I had considerable conversation about a number of places in the vicinity of Philadelphia, where the labors of a preacher were much needed and desired.

I remember having stated to Mr. R. that there were few, if any, believers in future punishment in the society with which I am connected; and it is probable I stated to him, that the society had no desire to hear said doctrine preached—for they had examined and discarded it.

Mr. R. handed to me a copy of the "Independent Messenger," and pointed out one of a series of articles he had written and published therein. If I remember aright, "The Day Star," was the running title of the Essays.

I may add in conclusion, that I entertain no unfriendly feelings towards Mr. R., though I abhor dissimulation. I respect his talents, and honor and love him as a man. Yet I have felt it to be my duty to communicate to the public all that I know in reference to this matter.

A. C. T.

A letter from Br. Rogers under date of Reading, Pa. Jan. 5th, says,

"I am started for Pittsburgh, and intend being there by the 2d Sunday in February. You will oblige me by noticing in your paper that I intend to be at Zanesville, Ohio, on the first Sunday in March.

I preached in Easton thrice on Sunday, Dec. 28th, to most excellent congregations. I certainly think the prospect very good at that place. I preached here yesterday, and am to lecture two evenings in the week, and preach again next Sabbath. The Sabbath following, (18th,) I shall preach in Lancaster. I shall also visit Reamstown, Womelsdorff, &c., and wherever it is practicable between here and Pittsburgh, I intend preaching the gospel."

We most cheerfully commend Br. Rogers to the kind attention of friends in the route which he is journeying. They will find him a zealous and worthy laborer in the gospel vineyard. May the most abundant success attend him through his present tour. Will Br. R. write us immediately and let us know who the money is to be credited to, which he paid A. C. T. P.

MAGAZINE AND ADVOCATE.

The first No. of vol 6, new series, of this able coadjutor in the great work of moral reformation was issued on the 3d inst. The paper needs not our special commendation. It has gone on from success to success, till it has obtained by far the greatest circulation of any periodical in our order, and is not much behind the most extensively circulated Orthodox Journals, with the exception of the Methodist organ in this city. The No. before us is entirely filled with original matter, among which we perceive the commencement of a Tale, from the pen of Br. L. C. Brown, of Bridgewater, which obtained the Premium of $25 offered by Br. Skinner a few months since. We cannot offer an opinion on the story, as we have only glanced at the first part, and it is to be comprised in three successive papers. When the whole is received, we shall read it, and we doubt not with much pleasure. A Miss Emeline Rounseville of Caroline, N. Y. took the second premium, and Br. George Rogers, of Brookline, Pa. the third, as offered by Br. Skinner in connexion with the first ($25) named above. Br. Skinner promises his patrons a rich repast in the present vol. and we doubt not they will receive it. Br. S. R. Smith, well known in the Universalist connexion, appears in this No. in an introductory address, as Corresponding Editor. He makes some excellent promises of what he "*will not do*," and we shall look with confidence for their fulfillment.

In short with their strength of editorial talent, and their correspondents, if the conductors do not give a *good paper*, it will be because they are indolent. They have our best wishes for success, in a two fold way, commensurate with their exertions. P.

Married,

In New-York, on Saturday evening 10th inst. by Rev. C. F. Le Fevre, Mr. JOHN D. COOPER, and Miss ELIZA M. ACKER.

Religious Notices.

Br. F. Hitchcock will preach at the School House near the Inn of T. Peck, Esq. in Monroe, on Thursday evening, 22d inst.

Br. Case, will preach at Newark the 3d Sabbath in Jan. (to morrow.) Br Hitchcock, the last Sabbath in Jan. and first Sabbath in February.

Adjourned Meeting.

The general meeting held at the Greenwich church last Tuesday Evening, stands adjourned to next MONDAY EVENING, (19th inst.) to meet in the Lecture Room of the Orchard-st Church at 7 o'clock. It is especially desired that every Universalist, (the ladies as well as gentlemen,) should be present, who can possibly make it convenient.

"BREATHE THY PRAYER,"

An Evening Exhortation.

Breathe thy prayer;
The day is ended;
Evening's veil
Hath now descended;
Grove and hill
In gloom are lying;
Scarce a breeze
Is faintly sighing;
In the west
The sun's last token
Of adieu
At last is broken;
O'er it Night
Hath closed her portal;
Breathe thy prayer,
Then, finite mortal.

Breathe thy prayer,
And let it savor
Of thy soul's
Regard for favor—
Favor from
The hand of Heaven—
Mercies shown,
And sins forgiven—
Blessings great,
Upon thee showered—
Ills repelled,
Which would have lower'd
To thy God,
Thy guiding Power,
Breathe thy prayer
At evening's hour.

Breathe thy prayer,
For Nature slumbers;
Earth hath sung
Her vesper numbers;
Chirping birds
Have ceased their singing;
Midst the sky
The stars are springing;
Now the waves,
Late madly rushing,
Like a babe,
To peace are hushing;
Mortal, breathe
Thy vesper number—
Then, like Earth,
Seek peaceful slumber.

Universalist and Repository.

THE DEAD.

How few there are as has been remarked by a forcible and impressive writer, who read the ordinary list of deaths, who know any thing of the depth of human feeling, or the intensity of human suffering, which is recorded in the simple and brief notices which we read with so much carelessness, and so coldly in the newspapers. Finding no familiar name to arrest attention, or awaken sympathy, we think no more of the matter, for what care we for the long midnight vigils of watchful, affectionate friendship—the weary aching head—the afflicted, desponding heart—we do not feel the pain the languishing sufferer has experienced, and we know nothing of the agony which exhausted his frame and wore out his weary nature; nor care we for the spirit which has fled its frail tenement, and uttered its last, final, gasping farewell. We know nothing of the heart breaking anguish which is felt, or the hot burning tears which gush out in the agony of severed friendship, from bosoms swollen and bursting with an excess of passionate grief. We know nothing of the bitterness of parting, of the strength of affections which have been torn asunder—of the hopelessness of the first flood of tears, of the depth of protracted suffering—or of the intensity of the afflictions which real friends have been called upon to suffer and endure.

It is a melancholy, though instructive consideration that the tendency of every thing is to decay; that the happiest prospects and brightest visions of future bliss, are but delusive fancies, which become extinguished when they shine out most vividly, and give the strongest evidence of permanent duration. "Hopes which were angels in their birth," become, from their intimacy and close connection with human frailty and decay, but things of earth; and thus it is, that those dear objects upon which we have lavished most flattering hopes of future happiness and bliss, are removed from us before we are conscious of the palsying illness which quenched the spirit and laid them low. We grieve that they are taken from us so suddenly—that they could not have been spared a little longer, then we could have appreciated their worth, returned their manifold kindnesses, and gradually prepared ourselves for that event which from its sudden occurrence, unmans our resolution and prostrates us in the dust by the sternness and severity of the blow. There is another sad thought, but nevertheless a true one—that the more friendships we form, the more attachments we make, the more tender and endearing connections we weave around us and invest ourselves with in this world, the more of grief and suffering we shall be called to endure. A time will come when all earthly attachments must be severed, and the more fond we have been of friends and the more devoted to connections, the more agonizing and severe will be the struggle which separates us and tears us away from among them. It may be that the Stoic's life is productive, eventually, of less pain and suffering than that individual endures, who possesses more delicate sensibility and is alive to the generous impulses of nature and the finest feelings of the human heart; it may be so, but yet its cold enjoyments, and benumbed sympathies afford him but poor comfort, when most he needs the sympathy, the sustaining hand and upholding arm of ardent and enduring friendship. Life would not be worth possessing, if this polar star did not illuminate its dark paths and throw around its dreariness, some evidence of sympathetic love for each other, and though separation, when it comes, crush the heart and tear asunder its very fibres, yet how eagerly we taste of its delicious sweets and exult in the participation of its delirious enjoyments!

Northampton Gazette.

AUTUMN.

Magnificent is the Autumn of our father-land! By what a subtle alchemy the green leaves are transmuted into gold, as if molten by the fiery blaze of the hot sun! A magic covering spreads over the whole fores', and brightens into more gorgeous hues. The tree-tops seem bathed with the golden crimson of an Italian sunset.—Here and there a shade of green—here and there a tinge of purple—and a stain of scarlet so deep and rich, that the most cunning artifice of man is pale beside it. A thousand delicate shades melt into each other. They blend fantastically into one deep mass. They spread over the forest, like a tapestry woven with a thousand hues.

Magnificent Autumn! He comes not like a pilgrim, clad in russet weeds. He comes not like a hermit, clad in gray. But he comes like a warrior, with the stain of blood upon his brazen mail. His crimson scarf is rent. His scarlet banner drips with gore. His step is like a flail upon the threshing floor.

The scene changes.

It is the Indian Summer. The rising sun blazes through the misty air, like a conflagration. A yellowish, smoky haze, fills the atmosphere; and

——'a filmy mist,
Lies like a silver lining on the sky.'

The wind is soft and low. It wafts to us the odour of forest leaves, that hang wilted on the dripping branches, or drop into the stream.—Their gorgeous tints are gone, as if the autumnal rains had washed them out. Orange—yellow—and scarlet—all are changed to one melancholy russet hue. The birds, too, have taken wing, and left their roofless dwellings. Not the whistle of a robin—not the twitter of an eave's dropping swallow—not the carol of one sweet, familiar voice! All gone. Only the dismal cawing of a crow, as he sits and curses that the harvest is over—or the chit-chat of an idle squirrel—the noisy denizen of a hollow tree—the mendicant friar of a large parish—the absolute monarch of a dozen acorns!

Another change.

The wind sweeps through the forest, with a sound like the blast of a trumpet. The dry leaves whirl in eddies through the air. A fret-work of hoar-frost covers the plain. The stagnant waters in the pools and ditches, is frozen into fantastic figures. Nature ceases from her labors, and prepares for the great change. In the low-hanging clouds, the sharp air, like a busy shuttle, weaves her shroud of snow. There is a melancholy and continual roar in the tops of the tall pines, like the roar of a cataract. It is the funeral anthem of the dying year.—*Knickerbocker Magazine.*

THE DEATH OF THE YOUNG.

Beautiful is that season of life, when we can say in the language of Scripture, 'Thou hast the dew of thy youth.' But of these flowers, Death gathers many. He places them upon his bosom, and his form is changed to something less terrific than before. We learn to gaze and shudder not: for he carries in his arms the sweet blossoms of our earthly hopes. We shall see them all again, blooming in a happier land.

Yes: Death brings us again to our friends. They are waiting for us, and we shall not be long. They have gone before us, and are like the angels in heaven. They stand upon the borders of the grave, to welcome us with the countenance of affection, which they wore on earth, yet more lovely—more radiant—more spiritual.

Death has taken thee, too, sweet sister, and 'thou hast the dew of thy youth.' He hath placed thee upon his bosom, and his stern countenance wears a smile. The 'far country' seems nearer, and the way less dark; for thou hast gone before—passing so quickly to thy rest, that day itself dies not more calmly. And thou art there, waiting to bid us welcome, when we shall have done here the work given us to do, and shall go hence to be seen no more on earth.—*Ib.*

Universalist Books,

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—$1.

Balfour's Examination of Stuart's Exegetical Essays—75cts.

Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—$1.

Ballou's XXV Select Sermons on various subjects—$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Ballou's Examination of the doctrine of future Punishishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—$1.

Modern History of Universalism, by T. Whittemore—$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—$1.

Life of John Murray—Whittemore's much improved edition, 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—65 cts.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes $2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Letters on Revelation between Ballou and Kneeland—50 cts.

Streeter's New Universalist Hymn Book—50 cts.

Discussion at Danvers between Whittemore and Brennan—25 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Christian Messenger, vols. I and II bound—$4 for the set.

Christian Messenger, vol. III bound—$2,50.

Most of the above Books are for Sale, Wholesale and Retail, at No. 2 Chatham-Square, foot of Bowery, New-York.